Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, JUNE 4, 1831. NO. 23.

RELIGIOUS MISCELLANY.

ROBERT HALL'S CHARACTER OF HIS FRIEND RYLAND.

In some recent numbers of our paper, we had occasion to remark on the evil and futility of indiscriminate praise; and particularly on the extravagance of eulogium sometimes bestowed at the funeral services of ministers. The following admirable sketches of the character of his friend, by Robert Hall, affords an instance of that skilful discernment and discrimination, which alone can give to praises their due value.

It is true, there are not many, whose characters are on the whole so excellent, as to bear the distinct exhibition of their failings. The infirmities or the faults of such, if presented at all, may become more prominent than their excellences. In these cases, silence were better than the least attempt at eulogium. But where eminent virtues and attainments really entitle a man to honor, the lustre of his fame is in no danger of being tarnished by a frank admission of his defects. And especially, when such defects are notorious, and are readily associated in the minds of all who knew him, with the idea of the man, such discrimination, so far from injuring, rather enhances the value of the praise.

Dr Ryland, it will be observed, was the early and the intimate friend of Robert Hall.

Justice to his memory will not permit me to suppress the mention of that strict and inviolable regard to truth which he preserved in all his words and actions. He would never allow himself to employ those exaggerations and colors in the narration of facts, which many who would shudder at a deliberate falsehood freely indulge, some for the gratification of their passions, or the advancement of their interest, and others purely from the impulse of vanity, and a wish to render their narratives more striking and their conversation more poignant. Whatever Dr Ryland affirmed was, as far as his knowledge extended, as certain as an identical proposition; nor was he satisfied with the substantial truth of what he asserted; he was so anxious that the impression he conveyed should exactly coincide, as well in its degree, as in kind, with his internal conviction, that, if it be possible, he was too tenacious of truth, and may be said to have carried his scrupulosity too far. I have often been amused at observing the compass he would fetch, and the circumlocutions he would have recourse to, in the narration of facts, rather than incur the possibility of misrepresentation or mistake.

That with all this varied excellence he united some imperfections, will be readily allowed; at the same time it is but justice to remark, that they were in the strictest sense of the word *imperfections*, since they grew out of his natural temperament, and were not to be imputed to an obliquity of will, or to a deficiency in the strength of his moral principle. The most conspicuous of these was a certain timidity of spirit, a proneness to augur danger where none existed, which, from an excessive apprehension of doing evil, sometimes arrested his power of doing good. His caution was extreme; and his natural aversion to bold and hazardous measures, on some occasions, enervated his resolutions, and crippled his efforts. Alive to the possible inconvenience resulting from an unnecessary disclosure of his views, he narrowed his confidence too much, lost the advantage of that assistance and co-operation which he might easily have commanded, and in some of the most trying exigencies of his life, doomed himself to walk alone. It must be also acknowledged by his warmest admirers, that he was deficient in the spirit of authority; that he wanted the power of asserting his rights, of repressing the encroachments of petulance, and of sustaining his pretensions to rule. The extreme gentleness of his character was such, that it left him too much to the mercy of those, who were conscious they might abuse it without danger of incurring his resentment. He not only carried with him no *offensive*, but he had no *defensive* armor. This want of force and energy of character, which was his chief imperfection, was not, there is reason to believe, entirely natural, but to be ascribed, in a great measure, to an injudicious mode of treatment in early life, and to some severe trials in the commencement of his career, which pressed with such force on his mind that it never entirely recovered its elasticity. He witnessed in his excellent father an excess of vehemence a careless intrepidity of temper, that, with the most upright intentions, involved him in so much distress, that his anxiety to avoid that extreme betrayed him into a contrary one. The grand maxim which he seems to have adopted for the regulation of his life, was a determination to shun every approach to what he had seen productive of so much inconvenience, forgetting, perhaps, too much, that the opposite to that which is wrong, is not always right. Hence the fear of consequences predominated too much in his course of action, and he was more easily deterred by the apprehension of possible evil, than incited to action by the prospect of good. In the words of an ingenious writer, employed on a different occasion, "there was nothing he needed to be cautioned against, so much as caution itself."

I am aware there are those who have charged our excellent friend with a want of openness of character. As far as such an imputation has any color of truth, it is but just to remark, that the deficiency complained of, was in no degree tinctured with dissimulation or cunning. It was partly the effect of that timidity which he was acknowledged to possess, partly of that gentleness which shrunk with an instinctive recoil from contention, and which disposed him, however his feelings might be wounded, to breathe out his complaints in the ear of friendship, rather than demand such an explanation or apology as might have restored confidence, and prevented a repetition of the offence. He repressed his anger, but indulged his grief, and was accustomed, on such occasions, to conduct himself rather like a person wounded than offended. Thus the uneasy sensations with which his mind was fraught, were allowed to accumulate, producing, not malignity indeed, or rancour, of which he was incapable, but permanent disgust. "Be ye angry," saith the scripture, "and sin not." A violent suppression of the natural feelings is not the best expedient for obviating their injurious effects; and though nothing requires a more vigilant restraint than the emotions of anger, the uneasiness of which it is productive, is, perhaps, best evaporated by its natural and temperate expression; not to say that it is a wise provision in the economy of nature for the repression of injury, and the preservation of the peace and decorum of society.

Such, and such only, as it appears to me, was the origin of that reserve, which forms the most plausible objection to his character, and which, when closely investigated, will be considered more as an infelicity than a fault. That it contributed to render him less influential, less powerful, and totally disqualified him to be the head of a party, will be readily admitted; but it may be doubted whether it rendered him much less amiable. The worst effect of it was, that it sometimes imparted to his conduct the semblance of disengenuous concealment, while he was in reality an example of artless simplicity. For the liberty I have assumed of alluding to the imperfections of our lamented friend, my only apology is, that unqualified praise is entitled to little credit, and that the failings which attach to the character of the best of men are often as instructive as their virtues.

[For the Christian Register.]

BOSTON SUNDAY SCHOOL SOCIETY.

The regular Quarterly meeting of this Society, was held at the Franklin Hall, on the evening of Wednesday, May 8th. The Hall was completely filled by a large collection of ladies and gentlemen. After prayer, by Rev. Dr Tuckerman, the records of the last meeting were read by the Secretary, containing the question offered for discussion for the evening, which was 'Should Sunday Schools be devoted exclusively to religious instruction?

Mr Edward Blake remarked, that in England the first rudiments of general education are given at the Sunday Schools; but that here, where schools are so abundant, there could be neither necessity nor propriety in such a measure. The object of Sunday Schools, then, is exclusively religious instruction. The main object may sometimes be overlooked by teachers, but they should be deeply impressed with the idea, that their object is exclusively religious teaching. The Sunday School is a sanctuary, where children should come with clean hands and pure hearts. Now what constitutes 'religious instruction?' Some may think the Sunday School teachers should be restricted to the Scriptures, while others dissent from this idea. He would mention two of the principal objects to be taught at the Sunday School, viz. the being, goodness, and providence of God, and love to God. The first resort is certainly to the Scriptures; and if they contained all revelation, no other would be necessary. But they do not; and not only so. There are some classes of children, for whom the Scriptures are not the most proper book, because they are too young to understand them without explanation. Natural religion should therefore be resorted to for this purpose. If we would convince a child of the being of a God, there is a better way than by referring him to the Bible. He readily understands that the toy that amuses him had a maker. In like manner we can explain to him the motions, &c, of the sun, moon, and stars, the formation of animals, their protection against the weather; and by this course of reasoning, convince him that God alone is an adequate cause for these things. The same with regard to his attributes. The child may be made to love God. Why does he love his parents, but for the kindness he receives from them? He receives greater kindness from God. Revealed religion, though paramount to natural religion, ought not to be the only thing taught. Many will consider the life of our Saviour as forming the most proper subject of Sunday School teaching. Its grand characteristic is, that it addresses the heart, and hence is peculiarly attractive to children. Mr B. did not consider that even *this* should be exclusively taught. The Old Testament, too, he thought might be used for older classes with profit. The teaching should be both moral and religious; the former teaching our relative duties to each other, the latter our duties to God. Mr B. then adverted to their influence on our form of political government. From all these considerations he concluded, that though religious teaching should be a main and paramount object, and should be always kept in view, yet that the Sunday School teacher should be allowed to illustrate and enforce it by other than strictly scriptural teaching.

Mr Lewis G. Pray next addressed the meeting. He observed that at the last anniversay of the Society a difference of opinion had been expressed with regard to the subject now proposed for discussion, and this was the reason that it had been selected for consideration at the present time. For his own part, he agreed with the gentleman who had preceded him in the opinion that Sunday school instruction should be exclusively of a religious character. One hour in a week, or at most two, is the whole time which is devoted to Sunday school instruction. Hence the shortness of time devoted to it, is one reason why this instruction should be exclusively religious; as otherwise by dividing it among many subjects, but little good could be effected in any. Another reason is the importance of the subject. He conceived that there could be nothing more important to man than the great truths which are connected with the three words, 'Deity, duty, destiny,' and yet when we look around us we should be induced to think differently. To other branches of instruction, to accomplishments merely worldly, are devoted the great part of six days in the week;—to this, but two hours at most—but were we to consult the relative importance of the objects, we should reverse the arrangement. Mr P. therefore concluded that the instruction of Sunday schools should be strictly religious. But what constitutes religious instruction? Some maintain that it should be restricted to the scriptures. But if in his way to the Sunday school a teacher should cull a beautiful flower, and carry it to his class, explain its formation, its properties and uses, point out its beauty and fragrance, and from this object lead up their minds to the wisdom and goodness of its Maker, would not this be religious instruction? and would it not be calculated to leave a deep and abiding impression on their minds? Or should he lead them to contemplate the heavenly bodies, explain to them that they are worlds, the workmanship of God, and were controlled and directed by his Almighty power, would not this be religious instruction? And would they not ever after read with greater interest and delight, that beautiful Psalm, "The heavens declare the glory of God and the firmament sheweth forth his handy work." And is not this one of the best effects of religious instruction? But the introduction of stories is objected to by some, but it seemed to him, with as little reason as in the other case. They serve to teach children the moral duties, the duties which they owe to one another, and to society. Mr P. had no idea of morals separate from religion, or religion separate from morals. Morals is religion in action. The fountain of moral truths is the scriptures; but they are necessarily expressed there in an abstract form. The teacher should lead his pupils to this inexhaustible fountain; but not leave them there. He must illustrate these truths, and by the aid of little stories which develope the consequences of their obedience or disobedience to divine truths, impress the scriptures more deeply on their minds. Next to experience. Mr P. thought this was one of the best modes of instruction.

Rev. Mr Himes of the Christian Society, in Sea Street, then addressed the Society. There was no subject, he observed, short of the gospel ministry, in which he took so much interest, as in the subject of Sunday Schools. He considered that this was commencing the labor in God's vineyard, and this is the time when the seeds are to be planted in this vineyard. This must be done by the parent or the Sunday School teacher; for the minister in his public ministry, cannot introduce them. Children cannot be saved without being guided in the way of salvation. Relying on the well known liberality and candor of his hearers, he should make some remarks, in which his own would probably differ from some of their views. The Sunday School establishment is an institution of God; and though of recent origin, what has not been done by them? Their object is the happiness and salvation of the children. If so, the Scriptures are the only rule of salvation, and teachers should derive from them *all* their instructions. Then it will be strictly religious. But when we go to this fountain, we must draw from various parts. He would not object to the study of biography, geology, natural history, botany, and even geography, as far as they are involved in the understanding of the Scriptures. But to teach them merely speculative truths and there stop, is not enough for the Sunday School teacher. They must go to Christ, the Saviour of sinners, who hath called little children to come unto him. While the minister cannot do this, the Sunday School teacher can. In order to this, he should pray for his children. The Sunday School teaching, then, Mr H. concluded, should be exclusively religious. Their object is, that the salvation of the children be obtained. The teacher should have liberty to teach every branch connected with the Bible. There are two views of conversion; one that it is gradual, another that it is instantaneous. If the former be the correct view, the earlier the religious instruction of children is commenced the better; and if the latter be correct, it is also better for a still stronger reason.

Prof. H. Ware, Jr. next observed, that he did not suppose there was any real difference of opinion on the question before the meeting. The true ground of discrimination had been stated by the gentleman who spoke first, and all would doubtless assent to it;—that the instruction given in Sunday schools should be exclusively religious, but might be drawn from other sources as well as the Bible. The scriptures should be the original and principal source. They should lie at the foundation. Our authority, our doctrines, our duty, all are to be built upon them; and any other foundation is false and insufficient. But it is lawful and well to draw *illustrations* of doctrine and duty from whatever source will furnish them.—It had been said by the President in the beginning of the evening, that "the Sunday school teacher is a minister of Christ." Then, said Mr W., he is to *teach Christ*, and *as Christ taught*; he is to *teach the Bible*, and *as the Bible teaches*. How then did Christ teach? how does the Bible teach? Look back to the Old Testament. Is that exclusively and solely the direct language of God? Is every instruction it contains introduced with *Thus saith the Lord?* No; there is a great deal of teaching in a different mode. Nature, providence, and history are made to utter wisdom, and a voice is put into the mouth of all God's creatures to teach us in his name. "Ask the beasts and they shall teach thee, and the fowls of the air and they shall tell thee. Speak to the earth and it shall teach thee, and the fishes of the sea shall declare unto thee." How often does David instruct us, not by repeating the words of God, but by directing us to his works—the firmament of heaven, the sun, moon and stars, the earth and the seasons, the mighty deep and its wonders. So also taught Solomon and the prophets; and so God himself has guided us to read his works in the sublime chapters of Job.

And how was it with the great model of Christian teaching, the Saviour himself? He does not always teach in the direct language of express revelation: he does not always introduce his discourse with, Thus saith my Father, or, Verily I say unto you. But he bids us look and learn for ourselves, from the lily, the sparrow, the vineyard, the harvest, and the sheepfold. Much of his most affecting instruction is enforced by such illustrations. Why should not his ministers do the same? Why not carry into the Sunday school the flowers of the field, and tell of the birds of heaven, and discourse like Jesus on the providence which watches over the falling sparrow?

Some persons have objected to the introduction of *stories* into the Sunday school; and doubtless it should be done with moderation and discretion. But they need not be excluded. For here again, let us ask, how did Christ teach? Was it not his favorite mode to teach by parables? Are not the stories of the prodigal son, the good Samaritan, and the ten virgins, as instructive as if they had been couched in a different form? So that when you carry a wholesome story to your class, you teach as Christ taught.

Another illustration of the same sentiment may be adduced. The Bible is made up in great part of history and biography; the dealings of God with nations and the characters of individuals are recorded for our learning, that we might be "imitators of them who through faith and patience have inherited the promises." But are there no other worthies in the history of the church besides those whose names are there written? Does the list of holy men end with those whom the Apostle recounts in the 11th chapter to the Hebrews? No, Sir. The ages of the church since are full of them—confessors, martyrs, ministers; and after teaching our children of Abraham, Joseph, Samuel, and others, we go on and teach as the Bible taught, when we warm the young mind with the history of later society, and tell them of men like Doddridge, Fenelon, and Watts, Cappe, Buckminster and Thacher.

Mr W. said, it was only necessary, (and perhaps not necessary,) to add a brief caution. For there is danger that in bringing forward instruction from natural history and by tales, the great end should be sometimes lost sight of, and knowledge and entertainment be substituted for religious impression. Against this we could not too cautiously guard. We must consider everything as only subsidiary to religious impression, and pursue it so far only as it may accomplish this purpose. For thus only shall we be found to teach as the Bible and the Saviour taught. It is of the utmost importance to remember, he said, as he had observed at first, that the Bible is to be the foundation, and its spirit to be the chief and pervading spirit of all instruction. The rest is to be but auxiliary to the power of the scripture. The experience of every religious person will testify, that in looking back on his religious progress and enjoyment, he has found them dependant mainly on the scriptures. Whatever he may have learned from the voice of nature, it is yet the very words of written revelation, the discourses of Jesus, the plain and affectionate language of divine counsel, warning, promise, encouragement, hope, which have warmed and cheered his heart, given him power to resist temptation and overcome the world, and have shed abroad in his heart the joy and peace of spiritual life. And for our children as for ourselves, if we would bring them to God, the principal means are to be found in the teaching of the Bible.

In conclusion, Mr W. described the happy effect which might be hoped from thus bringing instruction from various sources in aid of religious truth. We wish to make a child at all times religious—at all times governed by the sense of God. We must then show him God not only in the Bible—he cannot have the Bible with him at any moment He goes abroad into the midst of a thousand objects, which will draw him away from his Maker, unless we can show him that God is in them also. But if we teach him to see God and feel his power and goodness in all things—in the sun, the air, the grass,—in every animal and plant, and every human form and every passing event—then he will be reminded of him by every thing he sees, and will never forget him. He will feel the divine presence at all times, and set the Lord always before him. This should be our aim. This will accomplish the purpose of the scriptures. And this we shall accomplish, when, having made the scriptures the foundation, the spirit, the all in all, we combine with them, and sanctify by union with them, every thing which God has made.

Mr Moses Grant expressed his satisfaction, that though there may be some slight shades of difference in our opinions, there is such unity of sentiment in all essential points. His only fear was, that in introducing other things, we might be insensibly led too far, and devote too much time to them. And particularly, as we belong to a class of Christians, who have been accused of exalting human reason, and undervaluing revelation, we should be particularly cautious in not giving any just ground for the accusation. He had been, in common he believed with all present, very much pleased that the gentleman from the Christian Society had been present, and favored us with his views on the subject. He, Mr G. had been present at a meeting of the Bible Society. No one could have been present and not have rejoiced that there was one subject in which all Christians could harmonize. There is great moral good derived from our Sunday Schools. There is less profanity in our streets. Parents sometimes lose the confidence of their children, which a wise teacher can gain. He thinks that there will be a time, when there will be a great improvement obtained by the influence of these schools. Mr G. visited lately the African school, and was very much pleased with the orderly conduct and judicious answers of the children.

Rev. Dr Tuckerman then observed, that he agreed with the observations that had been made this evening, that the Sunday School teaching should be exclusively religious, with one exception. There is a class of children who require preparatory instruction for the ordinary instruction of the Sunday Schools—some over seven and even nine years of age, who cannot read. While we teach what Christ taught, may not some teachers devote their time more profitably, by giving such children a knowledge of reading, and thus preparing them to go to the Bible themselves for instruction? He thinks some philanthropic teachers would be well engaged, in seeking out and teaching such children. With this exception, he coincided in the general opinion, that the Sunday Schools should be exclusively devoted to religious instruction.

The very interesting evening was then closed by prayer, by Rev. Mr Himes.

[For the Christian Register.]

POLYTHEISM REVIVED AND TAUGHT IN THE HARTFORD FEMALE SEMINARY.

To the learned and independent Principal of this celebrated Institution, belongs the honor of the consistency of conceding, and distinctly avowing, that the doctrine of the Trinity, is in very deed the doctrine of "three separate and independent Deities." In respect to human authority, we question not the right of any one to teach that there are as many Gods, as did the Athenian idolators. But whether it is not an abuse of public confidence, for a literary Instructer to teach our children secretly, or without our knowledge, theological opinions, which it must have been known would be considered by us as *moral poison*, is a question of no difficult determination.

The following extracts from a book entitled "The Elements of Mental and Moral Philosophy," which has been used in the Seminary as the basis of continued lectures to the pupils, furnish the most ample proof of this astonishing fact. Of this book, the Principal of the Seminary we understand is the author.

Page 281.—In examining the Bible, we find that there are *three Beings*, who each have the names, attributes, and actions of the Supreme Divinity ascribed to them. That these are distinct and separate spiritual existences, and not one and the same, in the sense in which the soul of man is one individual existence, is proved from Scripture in the same manner as we prove the separate existence of any other three beings. Thus if we wished to prove that Peter, James, and John, were three spiritual existences, instead of *one* spirit animating three bodies, we should show it, by bringing evidence that there were expressions used to show the distinct operations of three *different* minds. They are represented as being together, and being separate, as being *with* each other, as addressing each other, and are described in just such language as men use, in designating and representing three separate existences. This is the method to be adopted in proving the distinct and separate existence of the three beings designated as Father, Son, and Holy Ghost. There is no mode by which any other three minds,

spoken of in the Bible, can be proved distinct from each other, that cannot be employed to show the distinct existence of the Father, Son, and Holy Ghost.

Page 282.—It can be shown that the doctrine of *three separate and independent Deities*, is not contrary to reason, but is one of its deductions. The law of experience would lead to the belief of more than one God, and it is as easy to believe that three self existent beings were from eternity, as to believe it of only one.

Page 283.—The Bible reveals three spiritual beings that have existed from eternity, that are perfect in wisdom, &c,—who are *one* in everything by which one mind can be distinguished from another; and until one of these minds became incorporated with a human body, there was no possibility in the nature of things for human minds to distinguish one from the other. There was the most perfect unity of which we can possibly conceive.

Page 287.—It is objected to the doctrine of the Trinity that it in fact makes *three Gods*. But if the Bible really declares this very truth, if it uses the term *Gods* in reference to the Deity more than two thousand times,* and clearly exhibits three, who has a right to object to a belief in three Gods?

Ibid.—But it is urged, that we cannot believe in three Gods, and yet consider them as *one* God. To this it may be replied, that we are not required to believe they are one, *in those respects in which they are three*. They are revealed to us as three, in those particulars in which we conceive human minds to be distinct from each other; but there may be respects in which they are *one*, of which we have no knowledge, and which, from the very constitution of mind, in our present mode of existence, we cannot understand.

The following quotations may serve to exhibit the author's views of the *unity* and *equality* of the three Deities.

Page 292.—It can be justly claimed that those who deny the Supreme Divinity of Christ, shall *prove* that in *any* case, the Father was ever the object of worship in the Old Testament, except as he was adored when Christ was worshipped. There are a multitude of passages that prove that Christ was worshipped; let them furnish, if they can, a single instance in which the Father was.

Page 288.—There seems to be abundance of evidence to support the position, that except when the Trinity is recognised, or the incarnation of Christ is predicted, the God of the Old Testament was Jesus Christ, in distinction both from the Father and the Holy Spirit.

Page 292.—The character and actions of Jesus Christ can be discovered in all parts of the Bible; but the character of God, the Father, was not revealed till the new dispensation.

Page 293.—Christ had told the Jews that the God whom they now regard in Heaven, had never been seen or heard, and of course it was not the being whom their Fathers worshipped, and who had *appeared* to the Patriarchs and *talked* with them. He had directed them to go to Moses who wrote of *himself*.

Page 294.—To establish the position, that Christ was ordinarily the object of divine worship, instead of the Father, all the texts will be collected which show that the Father was an object of distinct worship; then those that show that Christ was the object of distinct worship, &c.

Page 329.—Jesus Christ possesses all those traits of character entitling to reverence and affection, that are claimed as belonging to the Father, while in addition we see in him characteristics still more tender and endearing. It is he that bears that attribute of *benevolence* we desire. He comes to enlighten our darkness, to comfort our sorrows, to strengthen our weakness, to save us from guilt, and by his own sufferings to redeem us from punishment. And through all his blessed life what a display of every attribute that twines about the human heart. What being that fully realizes his excellence, but would long to offer unbounded homage, and the highest affection? But no, we may not love the *creature* thus, we may not give him the *first* place in our hearts. It is that mysterious invisible spirit, that sent this Saviour, and that inflicted such terrible griefs upon our gracious benefactor, that we must love the best. Cruel requisitions! What generous heart would not turn away from such a deity. But it is said that the character of our Saviour is the *exhibition* of that of his Father, and *by this means* we are to learn to love the Father best. This is as rational, as it would be to exhibit a perfect piece of painting excelling all we ever could conceive of beauty, and forbidding us to admire it as much as the distant and invisible original from which it was copied!

Page 332.—These views are in part happily contradicted by the remark "the Father is never represented in Scripture, but in the most gentle and endearing characteristics." It is believed that no instance can be found in the Bible where any terrific attribute or action is ascribed to the Father.

Page 316.—It may safely be asserted that the sacrifice of our Creator in the Atonement, is the only example which can be found in the Bible, where any action can be urged as proof that God is a benevolent being; any action which any human being, who had not learned to love misery rather than happiness would not have done, if endued with almighty power.

Page 317.—The atonement, then, is the only exhibition of the benevolence of our God, which we can urge, &c.

Page 314.—Nor have those who deny the atoning sacrifice of our Almighty Redeemer, any evidence afforded of the existence of this characteristic. (benevolence.) What proof can such offer that God ever has, or ever will, make any sacrifice of his own enjoyment, to alleviate the sufferings, or promote the happiness of any of his creatures; or that he has any more benevolence than ordinary men, who will act for the public happiness when it costs no great sacrifice of ease or comfort? They see that he has made millions of minds that suffer multiplied sorrows and griefs, even in this short scene; what proof have they that some sacrifice of his own ease and enjoyment would not have prevented these evils, and yet that it was never made?

Language utterly fails to express the emotions of our hearts, in the contemplation of such views of our Father in Heaven! Must our children and youth be taught, not only that there are three distinct independent Deities, but that these Deities can have no just claim to a benevolent character, unless they are willing to die for the presumptuous rebels who have sinned against them without cause? As this abhorrent theory supposes that only *one* immutable God died, it plainly implies that the other two can possess no claim to the only perfection which can render them worthy of the worship of their creatures! Alas! for the universe, when the only benevolent God was dead, and two almighty malevolent ones were reigning over it! It is well that this monstrous theory possesses the redeeming quality of refuting itself. T.

* Referring to the plural form of the Hebrew word, Alehim.

[Since the preceding communication was in type, we have received another on the same subject, which, from the importance of the subject, we are induced to insert,—particularly as it contains a decided expression of opinion by an editor of a different denomination of Christians.]

[For the Christian Register.]

HARTFORD FEMALE SEMINARY, &c.

Mr Editor,—At a time like the present, when the subject of education is exciting so deep and proper an interest, it may be expected that the public mind will be led carefully to estimate the comparative value of different modes of instruction, and the various instruments offered for the communication of knowledge. The character of the books, then, used in any Seminary which invites public patronage, in any department of learning there taught, is an important matter for consideration.

In asking you to give insertion, therefore, to the following editorial remarks, and the communication to which they are an introduction, which appeared in the Secretary, of May 21st, an Orthodox Baptist paper, published in the city of Hartford, Conn., I am as much moved by a regard to the interests of good education, as of a sound, scriptural theology. The Female Seminary to which reference is therein made, has a high rank among similar institutions of our country. Its Principal, is a daughter of the Rev. Dr Beecher, of this city, and her talents and attainments are sufficient to command the public respect and confidence to a very great extent, and to warrant the extended patronage which the institution has received from many and very remote places of our country. These very facts furnish strong reasons for bringing into notice one of the manuals there used. It surely ought to be distinctly understood by every parent throughout the land, to whom the claims of this Seminary may be addressed, that under the name of "Elements of Mental and Moral Philosophy," the children that they may send there for instruction, will be initiated into a system of theological doctrines, which, as what follows will prove, will be disdained with as much horror by some, at least, of our Trinitarian and Orthodox brethren, as by ourselves. If parents do understand this, and with the knowledge are willing to place their daughters under such influence, be the risk and the blame their own. Our duty is discharged in attempting to warn them as early as was in our power.

We proceed to quote from the Christian Secretary.

Were it not from a sense of duty, [says the Editor,] we should not give publicity to the following communication; and we believe the writer was influenced by no other motive. The doctrines advanced in the extracts, are of a most extraordinary, and we think, dangerous character. Did these opinions proceed from an individual in the ordinary walks of life, we should not perhaps have deemed them worthy of notice; but when they are deliberately published and inculcated by one who stands high in public estimation, as Principal of a large Female Seminary, where many minds are liable to be influenced, we deem it important that the propositions which she has advanced should be presented for investigation.

When the mind becomes occupied with metaphysical subtleties, and leaves the lucid directions of reason and revelation, aided by researches of sound philosophy, theories are often advanced which will not bear close investigation; and it is a truth much to be lamented, that individuals of more than common capacity, sometimes follow these theories with all the zeal which characterized alchymists, when endeavoring to transform base metals into gold.

If the quotations which follow are in any degree incorrect; or if there are any mitigating circumstances to offer, our columns will be open to a reply.

For the Christian Secretary.

TRITHEISM REVIVED AND TAUGHT IN THE HARTFORD FEMALE SEMINARY.

It is due to the public to communicate the fact, that, in this era of light, the doctrine, not simply of three persons in one Deity, which is the commonly received doctrine of the Trinity, but of a plurality of Gods—"*three separate and independent Deities*"—"Three Gods," is distinctly avowed and taught in this far-famed Institution. In respect to human authority, we question not the right of the learned Principal to teach as many Gods as did the Athenian Idolaters; but whether it is, or is not, an abuse of public confidence, to teach our children, without our knowledge, what must have been known would be considered by some of us, as moral poison, is submitted to every impartial mind to determine.

The following quotations from a book entitled "The Elements of Mental and Moral Philosophy," which has been used in the Seminary as the basis of continued lectures to the pupils, furnish the most ample proof of this astonishing fact.

[Here follow extracts from pp. 281, 282, 283, 287 of the work, which being quoted in the article immediately preceding this, it is unnecessary to repeat.]

In this volume [continues the correspondent of the Christian Secretary,] of which, we are informed, the Principal is the Author, we discern emanations of a highly cultivated intellect, and expanding mind, intermingled with the effusions of the devotional heart, well adapted to refine the taste and elevate the piety of the Christian. All this, however, is countervailed by the boldest and most daring flights into the dark regions of moral error and mental absurdity. The representations of the Deity are subversive of true worship. They are repugnant to the views, and shocking to the piety of Christians. In the connexion of so much that is excellent, both of literature and morality, the unsuspecting youth will be less apt to discern the error, than if it stood forth alone in its naked deformity.

While this doctrine has been sacredly taught to the violation of truth, and with the disapprobation of the parents of the pupils, the Seminary has been deprived of the valuable services of a highly gifted and approved Teacher, after she had, in conformity to her understanding of the divine command, been *immersed* on the profession of her faith in the Lord Jesus; and because she could not conscientiously assent to the requirements of the Principal, which interdicted, with an unwarrantable particularity, the least expression of an opinion to the pupils on the sbject of this divine ordinance. And this notwithstanding the distinct declaration on the part of the Teacher, that she had no intention to attempt to influence the mind of any young lady on the subject, but would choose to refer them to the scriptures of truth.* How *peculiarly sensitive* is the learned lady on the subject of sectarianism! While she so faithfully guards every avenue to the minds of her pupils from the admission of the dreadful impression that it is their duty to be buried with Christ in baptism after believing in his name, she hesitates not to teach them the edifying doctrine of THREE DISTINCT AND INDEPENDENT GODS.

We regret that this is not the only error of magnitude, which has been taught to the youthful mind in this seminary. The following views of the highly important and essential doctrine of atonement, appear to be subversive of the doctrine of God's free favor in the salvation of men.

[Here follow extracts from pp. 316, 317, 314 of the work, quoted in the preceding article.]

If then, [continues the correspondent] God will not *sacrifice himself* to save rebels from the consequences of transgressing His *holy* Law, he has no benevolence!!

It is believed, indeed, with holy admiration and praise, that the gift of God's beloved Son to die for guilty and perishing man, is the *highest* expression of Divine benevolence. But we ask, do those works which "declare the glory of God" show forth *no* proofs of benevolence? In the creation and preservation of myriads of beings of various orders, and in the adaptation of their natures, their organization, and of every surrounding object, to their felicity, do we look in vain for *any* proof of the love of our blessed Creator and Father?

* As there has been some misunderstanding on this subject the writer of this article would remark, that he possesses documents most clearly evincing the correctness of the present statement, which will be published if circumstances require.

Be it remembered, that the above is taken not from a Unitarian nor a Universalist paper, but from a Baptist, and an Orthodox one. I might leave the matter here—but I wish your indulgence a little farther. There is an air of concealment about the preface to the volume referred to, which we should be glad to think the *modesty* of the author induced, but which, viewed in connexion with the remarkably bold and extravagant positions of the main work, makes a very different and painful impression. "This work is not presented to the public, nor offered for sale. It is intended solely for a local and immediate purpose. If it should meet the eye of any but those for whom it is designed, the writer particularly requests, that it may not be considered as *published*; that it may not be noticed in any periodical, that no extracts be taken from it; and that it may not, in *any* way, be brought before the public." Let the public judge, when they have duly pondered the full meaning and bearing of the extracts above given, whether the interests of true religion, of pure Christianity, whether a regard for the grand, fundamental truth of revelation, the doctrine of ONE SUPREME GOD, a truth for which even Trinitarians themselves, in general, contend with a becoming zeal, do not forbid that this request be complied with by any who view this book in the light in which the editor of the Secretary and his correspondent do, and in which I hope the great majority of Christians of every denomination must.

I have compared the quotations above made, with the book whence they purport to be taken, and believe they are strictly correct. I could easily add to the number others equally shocking and horrible. On page 291, the author declares, what is over and over again elsewhere expressed or implied, "there is the most full and abundant evidence, that Jesus Christ was the God of the Old Testament." On page 300, "It has been shown that Jesus Christ is the *Creator, Governor*, Redeemer, and Judge of mankind, and *the Deity* we are to love and worship." On page 308, "When brought before the tribunal of his enemies, *he* was called upon to testify his *innocence*, as he opened his lips, he was *smitten upon the mouth*. It was the *Creator*, receiving this most humiliating insult from one of his creatures! What language could so exactly express both the calmness of Divine majesty, and the upbraidings of *injured innocence*. If I have done evil, bear witness of the evil—but if well, why smitest thou me?" The "injured innocence" of God! Nay, if any will take the trouble to examine the book for themselves, they will find the objections which Unitarians urge against the commonly received notion of Trinitarians, that it was the *human nature* of the second person of the Trinity which suffered and atoned for human sin upon the cross, are felt by this learned lady in their full force; and accordingly she ventures the daring hypothesis, that it was the Creator himself who was thus sacrificed! This is implied in some of the quotations above; and as to the objection that the Divine mind is incapable of sorrow or of suffering, she says, page 320, "It has been shown that this is mere assumption, contradicted both by reason and the Bible!"

I here leave the subject, in the hope that an abler hand may give the work a more thorough review. We may rejoice that the cause of the simple truth as it is in Jesus, seems prospering everywhere around us. This very volume, containing as it does, such shocking and unscriptural doctrines, such rash and unfounded positions, will only help it. Orthodox men, of sober and candid minds will pause, they have already paused, over its pages. And it will prove another means of kindling and keeping alive inquiry and investigation, upon the highest and most sacred subjects of human thought. We have little fear for the result. F.

[For the Christian Register.]

MORAL TRACTS.

Mr Editor,—I was much pleased, on going into Wait & Green's bookstore the other day, to see displayed upon the counter a quantity of the *Moral Tracts* of the (London) Christian Tract Society. Wells & Lilly published the whole of this excellent series many years ago; and I had supposed that the edition was exhausted. But it seems that some of the remaining numbers have been brought forth from their hiding places, and in a very neat form are now offered for sale. They are particularly suitable for Sunday school libraries, as well as general distribution. I have made this note respecting them, because I know that many persons who have thought them out of print, will be glad to learn that they can be obtained. And I am sure that any persons unacquainted with them, will be grateful for the notice which shall introduce them to William's Return, The Old Soldier, Henry Goodwin, Edward Allen, &c. &c. E. N. T.

CHRISTIAN REGISTER.

BOSTON, JUNE 4, 1831.

CONVENTION OF MASSACHUSETTS CONGREGATIONAL MINISTERS.

It is not our intention to advert again to the general topic, discussed at the late meeting of the Convention, on which we have already remarked, and on which also, we believe, public sentiment has distinctly been expressed. It is, perhaps, unavailing to utter our regrets, deep as they may be, that in a body constituted, as is this, where might be expected the fruits of a Christian spirit, so little has been exhibited to gratify or instruct, and so much to wound and disgust the friends of true religion.

We shall only now recur to some historical records of this body. It was urged by one of the defenders of the extraordinary Report, presented to the Convention, proposing the dispensing with the annual sermon, that not many years since, this Convention were in entire harmony of principle; and that men of liberal views, who are now in the minority, have introduced new doctrines, unknown in that body fifty years ago. This statement was made by an individual, whose life and ministry, till within a very short period, have been spent in another state, and who is comparatively a stranger to Massachusetts and to its Convention. We therefore the more readily overlook the gross historical errors, on which his whole argument (if that indeed could be called argument which on so grave a topic was filled up with puerilities) was grounded. But to refute it, we have only to adduce the list of preachers for sixty years, commencing with 1760. And we may premise, that the preachers for the years 1744–5–6—those immediately succeeding the boasted revival in Boston in 1741–3—were the following:

Charles Chauncy, D. D.,	Boston,
Peter Clark,	Salem Village.
Ebenezer Gay,	Hingham.

Against this revival, it will be remembered the Convention protested; and Dr Chauncy, the author of that remarkable book, "Things of a bad and dangerous tendency," exposing its disorders, was, as will be perceived, again appointed the preacher in 1765—being the only instance of the same individual twice officiating on that occasion.

By whom.	*Of what place.*
1760 William Balch,	Bradford.
1761 Ebenezer Parkman,	Westborough.
1762 Samuel Mather,	Boston.
1763 John Lowell,	Newburyport.
1765 Charles Chauncy, D. D.	Boston.
1766 Thomas Prentice,	Charlestown,
1767 Andrew Eliot, D. D.	Boston.
1768 John Tucker,	Newbury.
1769 Samuel Dunbar,	Stoughton.
1770 Samuel Cooper, D. D.	Boston.
1771 Robert Breck,	Springfield.
1772 Samuel Locke, D. D.	Pres. of H. Coll.
1773 Edward Barnard,	Haverhill.
1774 James Chandler,	Rowley.
1775 Benjamin Stevens,	Kittery.
1776 Samuel Cooke,	Cambridge.
1777 Samuel Langdon, D. D.	Pres. of H. Coll.
1778 Isaac Morrill,	Wilmington.
1779 Samuel Webster,	Salisbury.
1780 Ebenezer Bridge,	Chelmsford.
1781 John Mellen,	Hanover.
1782 Thaddeus Maccarty,	Worcester.
1783 Daniel Shute,	Hingham
1784 Joseph Willard,	Pres. of H. Coll.
1785 Phillips Payson,	Chelsea.
1786 Moses Hemmenway,	Wells.
1787 Gad Hitchcock,	Pembroke.
1788 Nathan Fiske,	Brookfield.
1789 Jacob Cushing,	Waltham.
1790 Simeon Howard, D. D.	Boston,
1791 Jason Haven,	Dedham.
1792 Josiah Bridge,	Sudbury.
1793 Thomas Barnard,	Salem.
1794 Chandler Robbins, D. D.	Plymouth.
1795 Henry Cumings, D. D.	Billerica.
1796 Jeremy Belknap, D. D.	Boston.
1797 David Tappan, D. D.	S. T. P. Har. Coll.
1798 David Osgood, D. D.	Medford.
1799 Eli Forbes,	Gloucester.
1800 John Lathrop, D. D.	Boston.
1801 Joseph Dana, D. D.	Ipswich.
1802 Peter Thacher, D. D.	Boston.
1803 Thomas Prentiss,	Medfield.
1804 Nathaniel Emmons,	Franklin.
1805 Zedekiah Sanger,	Bridgewater.
1806 Joseph Lyman, D. D.	Hatfield.
1807 John Reed, D. D.	Bridgewater.
1808 Daniel Chaplin,	Groton.
1809 Samuel Spring, D. D.	Newburyport.
1810 Eliphalet Porter, D. D.	Roxbury.
1811 Reuben Puffer, D. D.	Berlin.
1812 Jedidiah Morse, D. D.	Charlestown.
1813 John T. Kirkland, D. D.	Pres. of H. Coll.
1814 Jesse Appleton, D. D.	Pres. of B. Coll.
1815 Charles Stearns, D. D.	Lincoln.
1816 William E. Channing,	Boston.
1817 Alvan Hyde, D. D.	Lee.
1818 Henry Ware, D. D.	S. T. P. Har. Coll.
1819 Abiel Holmes, D. D.	Cambridge.
1820 Aaron Bancroft, D. D.	Worcester.

From this list will at once be perceived what has been the catholic and liberal spirit of the Convention. Whatever may have been the private views of the majority of the body—though there is no evidence, that they were Calvinistic,—it will be remarked that out of sixty, there were, if not more than half, at least a large proportion chosen as preachers, of well known and decidedly liberal sentiments. By *liberal*, we here mean *Arminian*, as distinguished from *Calvinistic*. And of this class Dr Webster of Salisbury, Dr Shute of Hingham, Dr Payson of Chelsea, Dr Howard of Boston, Dr Cummings of Billerica, and perhaps above them all, Dr Tucker of Newbury, were distinguished advocates.

This last eminent divine (Dr Tucker) was much reproached in his day for his heresy, while he was in high esteem for his abilities and virtues. "I am not insensible,"—says he, in a note to his discourse on the death of Mr Lowell in 1767,—"that what I mean here by lesser and disputable matters may be looked upon by some as the great and chief things of religion, but *that they are really so, is what I cannot, at present, believe.*"—"For whatever supposed truths are of a mysterious, abstruse, and difficult nature, or from their obscure or doubtful form much disputed, and taken in different senses, even by learned and good men, I cannot suppose to belong to the chief things in religion; but are really things of comparatively small weight, concerning which honest and good men may be differently persuaded, and yet go safely to heaven."

With what propriety then, or truth, can it be asserted that these liberal views or this liberal spirit are novelties in the Massachusetts Convention? On the contrary, the *departure from* them, and the *violation of them* by gentlemen, lately introduced into that body, whose early habits and professional associations in Connecticut, or more distant states, have but ill prepared them to understand, still less to represent the spirit of that once venerable assembly, has been the great novelty, which all liberal men deprecate, which the friends and benefactors of the Convention charity abhor, and which, for its evil consequences, the widow and the orphan have so much reason to lament.

MR MAY'S SERMON ON SLAVERY.

This sermon was delivered at Mr Emerson's meeting house last Sunday evening, pursuant to the notice in our paper of last week.

Mr May selected for his text a passage from Exodus relating to the servitude of the Israelites in Egypt. He began his discourse by reminding his hearers of the feelings with which they had probably read the accounts of the oppression of the Jews under Egyptian task-masters. He then spoke of the wretched condition of slaves in Greece and Rome, and of the indignation with which we always regarded their oppressors. Our feelings, in regard to the victims of oppression in ancient times, among remote nations, were strongly contrasted with the apathy with which we were accustomed to look upon the sufferings of two millions of our countrymen who were groaning under a worse than Egyptian bondage. We felt a deep interest in all foreign nations that were struggling for liberty. The South Americans and the Greeks always received our ardent wishes and prayers for their success in their efforts to emancipate themselves. We have the same wishes and prayers for the Poles at this very moment. For every oppressed people our sympathies were always ready, except for one, and that one the nearest and most connected with us, and in whom we ought to feel the deepest interest.

Mr May then adverted to some of the common objections to considering the subject of slavery in this part of the country. It was objected, he said, that by the Constitution of the United States we had agreed to tolerate slavery in the southern states. If our fathers, he said, had entered into an engagement of this kind, it was immoral and therefore not binding upon us. But admitting it to be binding, still if we thought it wrong, we ought to exert ourselves by all lawful means to change the Constitution.

It was also objected, Mr May continued, that for persons in the northern states to express any opinions on the subject of slavery, would only serve to irritate their southern brethren. But was this any reason for not pointing out to them their duty? Were we not bound as good neighbors to show them that they were transgressing the laws of morality and religion, and that by continuing their present system they were preparing for themselves and their children an inappreciable weight of calamity. When we thought the good of the country required a modification of the tariff, we did not hesitate to press the measure through Congress, though well aware of the excitement it would produce in some parts of the southern section. When Georgia, Alabama, and Mississippi commenced their systematic efforts to expel the southern Indians, we expressed fearlessly our abhorrence of their acts of oppression. We had no fears of the irritation which the circulation of our opinions might produce in those states. The fear of offending the southern states by attacking slavery, he regarded as a mere excuse. The great reason, he feared, of our silence on this subject, was an unfounded impression that the blacks were inferior to the whites, and therefore less intitled to the common rights of humanity.

Our limits forbid our attempting to give an analysis of the remainder of this discourse. We can only mention some of the topics to which the speaker adverted. Among them were the severity of the slave codes in the southern states;—the duty of members of Congress to vote upon every question relating to slavery which came before that body in conformity with the known feelings of the people at the north;—the duty of abolishing slavery in the District of Columbia;—the unity of the human species and the natural equality of the negroes;—and the oppressive treatment of free people of color in all the states, northern as well as southern.

On some of the subjects treated by Mr May, he spoke with great warmth and eloquence. He was listened to with deep attention by a numerous audience, and, we believe, produced a strong impression among many of his hearers of the necessity of doing something for the great cause which he advocated.

SOCIETY FOR THE PROMOTION OF THEOLOGICAL EDUCATION.

A discourse is to be delivered before this Society *tomorrow evening*, in Federal Street Church, by the Rev. Professor Palfrey. The services will commence *precisely* at eight o'clock; and a collection will be taken at the close.

The objects of this Society will commend themselves, we think, to every good friend of religion, and of the spiritual welfare of the community. It is, as has been already stated, to enable young men of ability and promise, to acquire such an education as may make them useful and acceptable in the churches. We know of no object of greater interest; and we hope the occasion may invite the presence and the aid of a numerous and charitable assembly.

LATE PUBLICATIONS.

A new Translation of the Book of Psalms, with an Introduction, by George R. Noyes. Boston: GRAY AND BOWEN, 1831. pp. 232.

We cordially welcome this book of the Psalms in its new and inviting form. It was with satisfaction we heard of Mr Noyes' undertaking; one of the most useful and important, as well as responsible, in which a scholar and a theologian can engage. The religious public are already indebted to his labors for the Translation of Job. Those of our readers—and we hope they are not few—who are familiar with that excellent work, will already have anticipated benefit and gratification from this. And though it was not to be expected, that so much was to be done, because there was not so much needed, for the improvement of a devotional work, like the Psalms, as for the obscure and difficult book of Job, yet every intelligent reader will perceive in this the same fidelity, good judgment, and taste, which so highly recommended his former translation.

We are pleased to find, that Mr Noyes has admitted no unnecessary changes. The language of the common version, which in many of the best of the Psalms has become by its beauty and expressiveness the favorite language of devotion, is retained, whenever a true interpretation will admit. The translator has been too faithful to his work to multiply corrections merely for the sake of correction. We should have counted it an evil, and not a good, if the holy and delightful associations of the pious heart with the fine language of our old translation, (as of the 23d, the 42d, the 103d, or the 139th Psalm) had been causelessly broken.

The introduction, prefixed to the volume, will be read with pleasure; in which, without entering at length into the views and principles, which governed him in his labors, the writer gives much valuable information as to the character of the Psalms themselves, and the various authors, to whom they have been ascribed. And on the whole, we fully believe that "with the aid of the few notes, which have been added, and the helps which have been recommended, the intelligent reader may now understand this interesting portion of the sacred volume with as little difficulty as most of the poetry, which is published."

For ourselves, we have opened this little volume with peculiar pleasure. Amidst the heats and contentions of religious controversy, it is pleasant to turn back to the "sweet singer of Israel. His Psalms, for their refreshing influence are to the soul, even as the dew of Hermon, descending on the mountains of Zion, or as Siloa's brook, flowing fast by the oracle of God." For, says the eloquent Hooker, "can there be any grief, or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasurehouse, a present comfortable remedy at all times to be found?"

LIBRARY OF ENTERTAINING KNOWLEDGE.—We acknowledge the receipt of Part I. Vol. VIII. of this useful and instructive work. This number is entitled "The Pursuit of Knowledge under difficulties; illustrated by anecdotes." We recommend it to the attention of all young persons who desire improvement. Its anecdotes and its examples of industry and perseverance tend to nourish a laudable ambition, as well as impart pleasing and useful instruction.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

In Senate, Friday, May 27th. A committee was appointed and joined by the House, to wait on the Governor and Lieut. Governor and inform them of their re-election. They were afterwards qualified in convention of both Houses, in the Representatives Chamber. Rev. Alonzo Potter was chosen Chaplain of the Senate. Rules and orders were reported by a Committee and adopted. Committees were nominated by the President and confirmed by the Senate, on the Judiciary—Probate and Chancery—Education—Agriculture—Bills in second reading—Engrossed Bills. Joint Standing Committees were appointed on Accounts—Roads and Bridges—Railways and Canals—Towns—Claims—Militia—Parishes—Fishing—Banks and Banking—Mercantile Affairs and Insurance—Public Lands—Manufactures—Library.

In the House of Representatives, A Committee was appointed on the petition of the Mayor and Aldermen of Boston relative to a Hospital on Rainsford Island. The Speaker laid before the House a communication from the Secretary, transmitting returns made by the Attorney General, Solicitor General and the County Attornies, under an order of the House of 17th March last, which was committed, and ordered to be printed. A Committee was appointed to see if any and what alterations are necessary in the acts made to regulate the paving of streets in Boston, and removing obstructions in the same. A Committee was appointed to consider the expediency of altering the 22d section of the act incorporating the City of Boston. A Committee was appointed, consisting of one member from each Congressional District, to prepare an article of amendment to the Constitution of this Commonwealth, relative to the number and mode of electing Representatives to the General Court. The several motions and petitions heretofore presented, and sundry others to the same effect, were referred to the same committee. Various petitions of a local and private nature were presented.

In Convention, Edward D. Bangs was chosen Secretary, and Joseph Sewall, Treasurer of the Commonwealth, for the ensuing year.

In Senate, on Saturday, The petition of John S. Ellery and al. to be incorporated as the Firemen's Insurance Co. in Boston, was committed to Committee on Mercantile Affairs and Insurance. The petition of the proprietors of Boston South Bridge, for liberty to build a solid dam where their bridge is now located, committed to Committee on Roads and Bridges. Several private petitions were presented and committed. The Committee on Accounts were directed to consider the expediency of repealing all laws providing for the support of state paupers.

In the House of Representatives, Several petitions were presented and committed and several joint committees appointed on the part of the House. *Ordered*, That the Committee on Banks and Banking be instructed to inquire into the expediency of repealing the statute which requires the Banks of this Commonwealth to make use of Perkins' stereotype plate, or of taking measures to secure obedience to that statute; the Committee on the subject of amending the Constitution were directed to consider the expediency of abolishing or lessening the number of the Council and the mode of electing the same, also to consider the expediency of amending the Constitution, by expunging the 9th and last article proposed by the Convention of 1820 and adopted by the people, and the expediency of reducing the number of Senators and apportioning the same according to population. *Orders passed*, directing the Treasurer to lay before the House a statement of the accounts paid on the pay rolls of the Legislature, since the separation of Maine, also a statement of the number of days that each Legislature has been in session, and the number of members of each Legislature since the separation. The Committee were instructed to inquire into the expediency of imposing a fee on every person whose name shall be changed by the Legislature. Mr Jacob Kuhn was appointed messenger of the House. An order was presented and laid on the table, directing that a Committee be appointed to take into consideration the expediency of abolishing the law in relation to imprisonment for debt. No person having a majority of votes for Chaplain, it was ordered that the three gentlemen who had the greatest number of votes, be declared chosen joint Chaplains of the House; and the Speaker was requested to give notice to the Rev. Lyman Beecher, Rev. Sebastian Streeter and Rev. Ezra S. Gannett that they have been elected, and to request them to officiate alternately.

In Convention of both Houses, The following gentlemen were chosen Counsellors for the present year: Hon. Russell Freeman, Bezaleel Taft, jr., Joseph Kittredge, Jona. Dwight, jr. James Savage, Aaron Hobart, Thomas Allen, Josiah J. Fiske, John Locke.

In the Senate, Monday, May 30th. The Committee on Parishes were instructed to consider the expediency of altering the statute law, directing that pews and rights in houses of public worship be considered real estate, &c. as that all such pews and rights, and executions extended thereon, be recorded by the Clerk of the parish where they are situated, or to which they belong. Sundry petitions were committed and orders of notice reported by the Committee on Railways and Canals.

In the House of Representatives, A petition was presented of the President &c. of the Newburport Bank for liberty to close its concerns, and that its charter be limited to the first of June; this petition and several petitions of Corporations and individuals were committed.

In Senate, Tuesday, Orders of notice passed on several private petitions; the Jud. Com. were instructed to consider the expediency of amending the act of the last session, limiting the term of office and salaries of the Clerks of Judicial Courts. Bills were reported regulating pilotage from the sea, into New Bedford and Fair Haven; to incorporate the Commercial Insurance Company in Nantucket, additional to the act incorporating Hingham Mutual Fire Insurance, and to incorporate the President, &c, of the Mechanics' Bank. The Senate concurred in the order of the House respecting foreign Insurance Companies. The petition of Amherst College for aid, was taken from the files and committed. Committees were appointed on the different subjects of the Governor's Address.

In the House of Representatives, Several petitions presented and committed; returns from the several Registers of Probate, made in compliance with orders of the last session were laid before the House and committed. Committees were appointed on the several parts of the Governor's Speech. Orders of notice from the Senate, were accepted in concurrence. An order for an amendment to the Constitution, similar to that which passed in 1829, and was rejected in 1830, was presented and committed to the committee on amendments of the constitution; the same committee was also instructed to inquire into the expediency of amending the constitution, in such manner that each city and town in the commonwealth shall hereafter be entitled to send one Representative, and so to increase the ratio, that the House shall never consist of more than 350 members; the committee on the Judiciary were instructed to consider the expediency of abolishing the process of Outlawry.

In Senate, Wednesday, The Judiciary Committee was instructed to consider the expediency of repealing the law requiring eighty cents to be paid on the entry of actions in the Courts of Common Pleas. A Message was received from the Governor, with copies of resolutions of the General Assembly of the State of Delaware.—The resolutions disapprove the distribution of public lands of the United States, by direct grants to the several states or sale at reduced prices, and recommend the appropriation of the avails of lands sold, to the purpose of extending the means of education; they concur in the resolutions of the Legislatures of Pennsylvania, Louisiana and Vermont, approving of the tariff of 1828, and believing it harmless to the Southern States; they affirm the power of Congress and the expediency of their exercise with regard to works of internal improvement; they recommend further relief by Congress for surviving officers and soldiers of the revolution; they differ from the amendments of the Constitution proposed by Louisiana, to extend the term of office of President and Vice President to six years, and to render the President inelligible to re-election; they dissent from the amendment proposed by Missouri, to provide for the choice of President without the intervention of electors, and that the election shall in no case be submitted to the House of Representatives; they also disapprove of the resolution of Alabama, approving the administration of the President and nominating him for re-election. Another message was received, with an accompanying bill proposed by the Commissioners for the relief of insolvent debtors, &c. The petitions of Williamsburg and Norwich were taken from the files and committed. The Committee reported that it is inexpedient to legislate on the order relative to Perkins' stereotype plates. Bills were reported to incorporate the Mechanic's Insurance Co.; Boston and Hingham Steamboat Co.: the Commercial Insurance Co. in Boston; the Lawrence Manufacturing Co.; and to cede to the United States a site for a light house on Eastern Point in Gloucester. Bills passed to be engrossed, to incorporate the Mechanic's Bank in New-Bedford; Hingham Mutual Fire Insurance Co.; Commercial Insurance Co. in Nantucket; to regulate pilotage in New Bedford and Fairhaven. An amendment to the Constitution providing for a reduction of the number of Representatives, was reported.

In the House of Representatives, Petitions were presented and committed. Order of notice on petition of the proprietors of South Boston bridge, accepted in concurrence. A remonstrance was presented against the right of Abel White, returned a member from Phillipston, to retain a seat in the House. The Committee on the Judiciary was instructed to consider the expediency of authorizing guardians of minors, in partition of estates, when their wards are interested as tenants in common with persons of full age. The Committee on Retrenchment were instructed to inquire what retrenchment can be made in the compensation of the officers of government. A Committee was directed to consider what alterations are necessary in the laws relative to drawing and empannelling jurors in the County of Suffolk. A report was made that it is inexpedient to legislate on the subject of imposing a tax for change of name, report accepted. Bills were reported to abolish the process of outlawry; in addition to the act to establish County Commissioners, and to repeal the acts establishing Courts of Sessions and the act establishing Commissioners on Highways; to incorporate the Beaman Manufacturing Co., and the Palmer Co.

In Senate, Thursday, Bills were reported to incorporate the Springfield Canal Co.; West Stockbridge Rail Road; in addition to an act directing that pews and rights in houses for public worship shall be considered real estate. Bills passed to be engrossed, to incorporate Boston and Hingham Steamboat Co.; Lawrence Manufacturing Co.; Commercial Insurance Co. in Boston; and to cede certain land in Gloucester to the United States for a light house; petitions were presented and committed.

In the House of Representatives, Petitions were presented praying alteration in the Constitution to reduce the number of Representatives and many private petitions, which were committed. The Committee reported that it is inexpedient to legislate on the subject of the division of minors' estates. The Committee on Education were instructed to inquire into the expediency of appropriating funds received of the General Government to the uses of common school education. Bills were reported, to alter the location and change the name of Sunderland Bank; to incorporate the proprietors of Tremont House, and the Mechanic Hall Association. A Committee was appointed to select a suitable person to preach the Election Sermon in January 1832, having reference to an equal distribution of that service for ten years past among the different religious sects in this Commonwealth, according to their numbers.

—

On Monday, his Excellency the Governor, delivered an address to both Houses in Convention. Our limits allow us to give the outlines only. His Excellency recommends the reduction of the number of the members of the House of Representatives, by the adoption of a just and equal apportionment of Representatives, upon such ratio of population, as shall limit the House to a reasonable and convenient number of members. The Executive has appointed Commissioners to consider the expediency of providing by Law for the more equal and equitable distribution of the estates of insolvent debtors, for the abolishing imprisonment for debt, &c, agreeably to a resolve of the last Legislature. The report of the commissioners is promised immediately, its importance urged, and attention to the subject it embraces. Attention to the valuation of the property in the commonwealth, is recommended, as omission will embarrass the next Legislature, which must convene under the late amendment of the constitution. The address suggests the propriety of appointing a Com. to receive the lists of Assessors, and from them to prepare schedules and estimates of the relative and aggregate value of the rateable property in the commonwealth. This measure, though not obligatory, as advisory would be an assistance. Trespasses committed on lands belonging to the Commonwealth, in the neighborhood of St John's river and its tributaries, in the State of Maine, induce the recommendation of the sale of licenses to cut timber; as the purchaser, being interested to secure his own rights, will also guard those of the Commonwealth. The survey and sale of townships in lots is also recommended. In the settlement of the Northeastern boundary of the U S. A. it is thought that the King of the Netherlands has exceeded his authority as arbiter, and that he has not established a correct line. It does not appear that his division has been accepted by our own government, or the government of Great Britain; the attention of the Legislature is invited to this subject. The Governor adverts to his communication made at the last session, respecting the sum received from the United States, for services of the Massachusetts Militia, during the last war with Great Britain. The conduct of the Agent, on behalf of the commonwealth, is commended. A large sum is still due which the Secretary of War refuses to allow. Application must be made to Congress as a dernier resort. One hundred and thirtytwo thousand dollars has been paid the State of Maine, as the share of that State, of the sum received from the General Government. In compliance with Resolutions of the Legislature, the remainder has been safely vested for the benefit of the commonwealth, deducting expenses already incurred, and probable contingences. The expenditures of the State have created excitement, and some of the causes are mentioned, viz., the frequency of the sessions of the Legislature, the number of members, support of State paupers, distribution of Judicial powers respecting criminal prosecutions, and the limited jurisdiction of subordinate tribunals of justice. The address concludes by noticing the prosperity and happiness of our own country, contrasted with the enjoyment of other nations.

—

Election of Senators. The following gentlemen were elected in Convention of both houses to fill the vacancies in the Senate.

Plymouth County, two vacancies—Solomon Lincoln, jun., Samuel A. Turner.

Barnstable County, one vacancy—John Doane.

Franklin County, one vacancy—Ebhu Hoyt.

Norfolk County, one vacancy—John Endicott.

Berkshire County, one vacancy—Wilbur Curtis.

Essex County, four vacancies—Stephen L. Phillips, Robert Cross, William Johnson, Ebenezer Bradbury.

Middlesex County, one vacancy—Asahel Stearns.

Worcester County, four vacancies—David Wilder, J. W. Lincoln, Wm. S. Hastings, James Draper.

Meeting of the Overseers of Harvard University. A semiannual meeting of the Board of Overseers of Harvard University was held on Thursday last in the Senate Chamber, the Governor presiding.

Chief Justice Shaw was elected to fill the vacancy in the Board caused by the death of the late Chief Justice Parker, and Rev. Mr Francis of Watertown to supply the place lately occupied in the Board by Rev. Henry Ware, Jun.

Hon. J. T. Austin from the Committee appointed to report concerning vacancies in the Board, made a report relative to the Rev. Dr Holmes of Cambridge. In their report the Committee state that in consequence of the late proceedings of the First Parish in Cambridge, relative to their late pastor, Dr Holmes, the seat lately occupied by him at the Board of Overseers has become vacant. This report affirms the legality of the doings of the First Parish in Cambridge, in their dismission of Dr Holmes, and declares that in the opinion of the Committee, that gentleman is *not* minister of the First Parish in Cambridge, or pastor of the *First Church* in Cambridge. The report was ordered to be printed, and the further consideration thereof, on motion of the gentlemen who presented it, postponed to the next meeting of the Board. The same Committees were appointed, and the meeting adjourned to January next. [*Communicated.*

Pirates. The two Pirates, Gadett and Collinett, have been convicted of mutiny and murder, and sentenced to suffer death on the first day of July next.

Bishop of North Carolina. The Rev. Levi S. Ives, of New York, has been chosen Bishop of the Protestant Episcopal Church in North Carolina.

Libraries. The Library of Congress now contains 16,000 volumes. A new catalogue of the works added since the purchase of 1815, has just been published.

The Library of Harvard University (of which a judiciously arranged catalogue has lately been published in three octavo volumes) contains 35,000 volumes, and a considerable augmentation is soon expected from Europe.

The Library of the Boston Athenæum contains upwards of 25,000 bound volumes, besides a great number of pamphlets.

The Library of the Portsmouth Athenæum contains 2,805 volumes. This Institution has recently received a bequest of $1,000 from the late Mr James Edward Sheafe.

The Library of the Portland Athenæum contains about 3,100 volumes.

Burying Grounds. The custom of burying dead bodies in grounds set apart for that purpose was not established until the year 200. People, before that time, were interred in the highways, and ancient bones are still to be seen in the roads leading to Rome. Hence these words so often repeated in epitaphs, 'Stavitor'—*stop, traveller.*

Insurrection in St Jago de Cuba. An insurrection among the blacks had taken place, which required the Governor to march against them, at the head of all the troops stationed at St Jago. An engagement took place, in which it was estimated that from 2000 to 4000 blacks were killed. Disturbances were supposed to be quelled.

FROM EUROPE.

England. Since the prorogation of Parliament, immense sums have been subscribed by the anti-reformers to carry on the election; not less, says a London paper, than a million and a half sterling. The Duke of New Castle had subscribed £250,000, and Sir Robert Peele £50,000; the ministry, however, were gaining ground rapidly, and by returns already received had obtained a considerable accession of strength in Parliament. The Duchess of Wellington died April 24th, the celebrated Dr Abernethy, April 20th. It is said that Sir Walter Scott is very ill, and but slight hopes entertained of his recovery.

France. On the 21st of April, the king addressed and afterwards prorogued the Chamber of Deputies. The address speaks favorably of the State of France, encourages the hope of continued tranquility, but recommends firm and energetic measures. It is stated that the French Ambassador at Constantinople, has been recalled, that Algiers is to be retained as a colony of France, and that many families were preparing to emigrate thither from Toulon.

Poland. Russian and Polish accounts respecting the two armies vary; but there can be no doubt that success has hitherto attended the Poles. General Dwerniski, who with his corps was surrounded by the Russians, and repeatedly announced as lost, has entered Volhynia, and completely routed a Russian regiment of Dragoons. Desertions from the enemy to the Polish standard are frequent, and success confidently expected.

The Treasurer of the Evangelical Missionary Society, acknowledges the receipt of $46,60 from Ladies of the North Church, Salem, by the hand of Hon. Leverett Saltonstall.

Also, of $12 from the Boston West Parish Sewing Society, by the hands of Miss Ann Kuhn.

—

Erratum In the list of the officers of the Massachusetts Congregational Charitable Society, published in our paper of last week, for

Rev. John Pierce, D. D., read

Rev. John Prince, LL. D, *Vice President.*

MARRIAGES.

In Waltham, Mr Samuel P. Whitman to Miss Mary Maria Whitney.

In Providence, Mr William H. Rodman, of the house of Rodman & Potter, of Philadelphia, to Miss Mary W. second daughter of Nathaniel Searle, Esq.

In Philadelphia, Mr George Grigg to Miss Sarah M. Hastings, both formerly of Boston.

In Alexandria, Maj. John Fowle, of the U. S. Army, to Miss Pauline, daughter of A. C. Cazenove, Esq.

DEATHS.

In this city, Mrs Elizabeth Stevens, aged 52; Augusta Lincoln, daughter of Dea. J. S. Perkins, aged one year.

In Worcester, Edward J. Vose, Esq. aged 24.

In Lincoln, Mrs Hannah, wife of Mr Samuel Parks, aged 81.

In Philadelphia, James Peale, Esq. aged 82.

In Detroit, Hon. John Trumbull, the celebrated author of McFingal.

In Paris, France, Mrs Ann Codman, aged 34, consort of Charles R. Codman, Esq of this city.

UMBRELLA LOST.

Lost, or left, on the 17th or 18th ult.—perhaps in a store of one of our subscribers, in New York—a large green silk umbrella, with carved horn handle and without any ring or fastening. If the finder should see this notice, he will do a favor by leaving the umbrella at the bookstore of Mr C. S. Francis, Broadway.
June 4.

UMBRELLA FOUND.

Left at this office, a few weeks since, a valuable dark silk umbrella, with metal centre stick and ivory handle. June 4.

FULLER'S HOLY STATE.

HILLIARD & BROWN, Booksellers to the University, Cambridge, have just published,

The Library of the Old English Prose Writers. Edited by the Rev. ALEXANDER YOUNG. Vol. I. Fuller's Holy and Profane States. With some account of the Author and his Writings.

"Out of the old fieldes, as men saithe,
Cometh all this newe corn fro yere to yere;
And out of olde bookes, in good faithe,
Cometh all this newe science that men lere."
Chaucer.

Extract from the Editor's Preface.

"The present volume is published as a specimen of a proposed Library of the Old English Prose Writers. The beautiful and venerable remains of our ancestral literature, have, in this country at least, been suffered to remain too long neglected. The Editor has thought that he might perform a useful and acceptable service, by divesting them of their cumbrous and repulsive attire, and arraying them in an agreeable and attractive garb. At present, from their scarcity and costliness, these writings are accessible only to the privileged few: he would make them accessible to all, believing that they need only to be known, in order to be appreciated and admired.

"To give some general idea of the character of the proposed Library, it may be sufficient to mention, that besides the honored and familiar names of Hooker, Bacon, Milton, Jeremy Taylor, Barrow, and South, it will contain specimens of such writers as Sir Thomas More, Bishop Latimer, Roger Ascham, Sir Philip Sidney, Sir Walter Raleigh, Robert Burton, Sir Thomas Overbury, John Selden, Bishop Hall, Sir Thomas Brown, Arthur Warwick, James Howell, Izaak Walton, Andrew Marvell, and Owen Feltham.

"The advice which Bishop Watson gives in a reference to some of these old writers, may be safely extended to them all: 'Make them,' he says, 'your chief companions through life; let them be ever upon your table; and when you have an hour to spare, spend it upon them; and I will answer for their giving you entertainment and instruction as long as you live.'

"Should this work meet with sufficient encouragement to authorize its continuance, the volumes will be issued as fast as they can be properly prepared and accurately printed. The pieces selected will be inserted entire, whenever this can be done consistently with the plan of the work. The original style and phraseology will be sacredly retained, but the orthography will be accommodated to the standard now in use. To each author will be prefixed some account of his life and writings; and whenever it is necessary, brief notes will be appended to explain obsolete words and illustrate obscure passages."

Extract from the Retrospective Review.

"The work which we have selected as the subject of this review is perhaps, upon the whole, the best of Fuller's works; and certainly displays to better advantage than any, his original and vigorous powers of thinking. It consists of two parts—the Holy and the Profane State: the former proposing examples for imitation; and the latter their opposites, for our abhorrence. Each contains characters of individuals in every department of life, as the father, husband, soldier, divine; and general essays.—We do most seriously recommend this book to our readers, as a treasure of good sense, information, and entertainment."
May 28.

TRANSLATION OF PSALMS. Just published, by GRAY & BOWEN, No. 141 Washington Street—A new translation of the Book of Psalms, with an introduction. By George R. Noyes, author of "a translation of the book of Job," spoken of by the Christian Examiner in the following manner:—

"Its imperfections are few and of the less important kind, while its many and rare excellencies recommend it to the favor of all classes of readers. It deserves a place in every scholar's library. The unlearned will find in it many passages full of meaning and interest, which before were unintelligible to them. The cultivated and refined may be taught by it that they will not hurt their taste by reading the holy scriptures.—The sceptic will be led to suspect that the difficulties of which he complains, are to be attributed, less to the authors of the Bible than to its translators. And most persons, unless we deceive ourselves, will find it not easy to suppress the wish, that they might be presented with an amended version of the remaining portions of the sacred volume." May 28.

WARE ON THE FORMATION OF THE CHRISTIAN CHARACTER. Just published by GRAY & BOWEN, 141 Washington Street, "A Treatise on the Formation of the Christian Character, addressed to those who are seeking to lead a religious life." By HENRY WARE Jr., Professor of Pulpit Eloquence, and the Pastoral care in Harvard University.
May 28.

JUVENILE BOOKS,

For sale at the office of the Christian Register, a large assortment of books—suitable for Juvenile and Sunday School Libraries,—recently selected from the bookstores of New York, Philadelphia, and Baltimore.
May 28.

WORCESTER'S LETTERS TO CHRISTIANS. Just published by GRAY & BOWEN Causes and Evils of Contentions unveiled, in Letters to Christians. By NOAH WORCESTER, author of "Bible News" &c. &c. May 28.

WHITMAN ON REVIVALS.—Just published, by GRAY & BOWEN, A Letter to an Orthodox Minister, on Revivals of Religion. By BERNARD WHITMAN. May 28.

BIGELOW'S TRAVELS. Just published by CARTER, HENDEE & BABCOCK, Travels in Malta and Sicily, with Sketches of Gibraltar in 1827. By the Rev. ANDREW BIGELOW, Author of "Leaves from a Journal in North Britain and Ireland" May 21.

LIKENESS OF REV. S. C. THACHER. Just published and for sale by L. C. BOWLES, a Lithographic Print of Rev. S. C. THACHER, late Pastor of the church on Church Green, Summer Street, drawn from an original painting. May 14.

SELECTED POETRY.

[From the Journal of Commerce.]

TO MY SOUL.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest,
For they alone are blest
With balmy sleep,
Whom angels keep.
Not, though by care opprest,
Or thought of anxious sorrow,
Or thought in many coil perplexed
For coming morrow—
Lay not the head
On prayerless bed.

For who can say, when sleep thine eyes shall close,
That earthly cares and woes
To thee may e'er return?
Rouse up my soul,
Slumber control,
And let thy lamps burn brightly,
So shall thine eyes discern
Things pure and sightly.
Taught by the Spirit, learn
Never on prayerless bed
To lay thine unblessed head.

Bethink thee, slumbering soul, of all that's promised
To faith in holy prayer:
Lives there within thy breast
A worm that gives unrest?
Ask peace from Heaven,
Peace will be given;
Humble self love and pride
Before the Crucified,
Who for thy sins has died;
Nor lay thy weary head
On thankless, prayerless bed.

Hast thou no pining want, or wish, or care,
That calls for holy prayer?
Has thy days been so bright
That, in its flight,
There is no trace of sorrow?
And art thou sure tomorrow
Will be like this, and more
Abundant? Dost thou lay up thy store,
And still make place for more?
Thou fool! this very night
Thy soul may wing its flight.

Hast thou no being than thyself more dear,
Who tracks the ocean deep,
And when storms sweep
The wintry lowering skies,
For whom thou wakest and weepest?
Oh! when thy pangs are deepest,
Seek there the covenant ark of prayer
For he that slumbereth not is there—
His ears are open to my cries;
Oh, then, on prayerless bed,
Lay not thy thoughtless head.

Hast thou not loved one than thyself more dear,
Who claims a prayer from thee—
Some who never bend the knee
From infidelity?
Think, if by prayer they 're brought
—Thy prayer to be forgiven;
And making peace with Heaven,
Unto the cross they 're led:
Oh! then, on prayerless bed,
Lay not thine unblessed head.

Arouse thee, weary soul, nor yield to slumber,
Till, in communion blest,
With the redeemed ye rest,
Those souls of countless number;
And with them raise
The note of praise,
Reaching from earth to Heaven,
Chosen, redeemed, forgiven:
So lay the happy head,
Prayer-crowned, on blessed bed.

THE SUMMONS.

BY MISS M. A. BROWNE.

Hark! there 's a summons—the bugle horn
And the trumpet's note on the light wind borne—
'T is echoed back by a thousand hills,
Its voice is swept o'er the distant rills,
And shakes at that summons the river flood,
As though it felt 't would be stained with blood;
For 't is the signal to come from afar,
And join in the tumult and din of war.

Another summons—a lowly voice,
Yet it makes an innocent heart rejoice:
A red lip at that sound has smiled—
'T is a mother, calling her only child,
Her child who was laughing the sunny hours
Away, in the shadow of leaves and flowers;
And it tottereth away from its verdant screen,
To tell her all wonders its eyes have seen.

Another summons—a voice of love
As well as the last; from a window above
That fragrant garden, a bright eye beams,
Bright from the spirit's happy dreams;
There 's a bridegroom calling his promised bride.
She points to the West, where the stars still ride,
With a blush and a smile, and then to her dress,
That hath yet no gem save her loveliness.

A summons again—a voiceless one,
Yet by the mortal it calleth, well known;
A written summons—written on all
The summer flowers before they fall,
Written on the fading brow and eye,
Dimmed by the touch of mortality—
Fluttering the pulses—shortening the breath—
All *feel* the summons—the summons of Death.

Know ye another summons shall come—
Piercing the ear in the silent tomb,
Rolling through Heaven—sweeping o'er earth,
And bidding the dead and the living stand forth?
Forget it not! ye shall hear its sound
When Death your limbs in his chains hath bound!
And forget not when ye shall hear that call—
By your deeds on earth ye shall stand or fall.

MISCELLANEOUS.

FEMALE DRESS.

In our paper a few weeks since, we noticed a volume published by the American Institute of Instruction. The following extract is from the very valuable lecture of Dr Warren, on Physical Education. The whole of the lecture ought to be read by all parents who think the health of their daughters an object of consequence.

There is one part of female dress, the dangers of which have been made known, but which still, I fear, continues to be practised; I mean the girting the chest.

In what notion of beauty this practice took its origin, I am unable to discover. The angular projections formed by a tightly drawn cord, are in direct opposition to the models of Grecian or Roman beauty. In the flowing robes of the Juno, the Vesta and Diana, every part is light and graceful. Nor have I been able to discover, in the representation of the Muses or the Graces, any habiliment which would lead us to believe they wore stays or corsets. The taste of the other sex is uniformly opposed to the wasp-like waist and the boarded chest. Yet, strange as it seems, there is scarcely a young lady of fifteen, who has not imbibed a disposition for this species of application, and scarcely a well dressed lady of any age, whose chest is not confined in such a manner as to impede the motions of respiration and the free use of the muscles of the upper extremities. It is true we are constantly told that they are uncomfortable without these appendages; but this only shows, what great inconveniences, we can, by habit, become accustomed to. The Indian nations, who consider the flattened forehead to be a beauty, confine the heads of their infants between two pieces of board corded together, and the child exists under this pressure and may grow up. Yet there can be no doubt that diseases are generated by it; that some lose their lives and others their intellects. Still the fashion continues from age to age; for I have now in my possession flattened heads, which must have lived some hundreds of years since, and others which have belonged to individuals of the existing generation.

Nature has so contrived the human chest that there is no superfluous play of the parts composing it. Its movements are just sufficient to give such an expansion to the lungs and such an extent of oxygenation of the blood, as are adequate to the wants of the individual, under different occurrences. In females the chest is shorter than in males; and to compensate for this, the motion of the ribs is naturally more extensive and more frequent. Whatever limits this motion is therefore peculiarly injurious to the sex; especially as they are more disposed to consumption and other chronic affections of the lungs. Now the ligatures in the fashionable dress are placed precisely on that part, where the motion should be greatest; that is, the lower part. It is precisely here, that, in case of fracture of the ribs, when we desire to stop the movements of the chest, we apply a tight bandage;—though rarely do we venture to make it so tight as the ordinary corsets. The effect of such pressure, begun at an early period of life, will be understood from what has been stated in regard to the spine.—The bones must yield to it; their shape becomes permanently altered; the lower part of the breast contracted; the space destined by nature for the heart and lungs diminished; and what the fatal results of all this on these tender and vital organs are, every day's experience shows us. The influence on the health, though slow, is certain. It may not at once produce consumption; but it lays the foundation for ills it would pain you to hear, and me to describe. I will only say by way of specification, that, among other diseases of which this is the fruitful germ, I have known three instances of perpetual headache, at last bringing on insanity and terminating in death. The immediate cause of the disease was the compression of the heart and great blood vessels, and the constant accumulation of blood in the head.

As young ladies are disposed to this practice, probably by fancies communicated by their companions, those who have charge of them, should not only prohibit these applications—they should, for themselves, observe whether anything is wrong; and after the young ladies have reached the age when dress is considered a primary object, they should resolutely oppose every encroachment on the rights of the vital organs, beyond what is required by a decent attention to the prejudices of the day.

FULLER'S HOLY STATE.

The following passages are extracted from the beautiful little volume entitled "The Holy and Profane States," just republished in this city, and edited by Rev. Mr Young. It is designed as the first volume of a selection of the *Old English Prose Writers*. Among these, Fuller was remarkable, whether we consider his wit, his reading, his memory, his wisdom, or his mirth. This last was boundless. There was in him, an unrivalled facetiousness. "He could traverse," says a late critic on his character and works, "the whole universe for wit, and could see

'Humor in stones, and puns in everything;'

while of human life and manners, in all their varieties, he was a most sagacious and acute observer."

ON SELF PRAISING.

He, whose own worth doth speak, need not speak his own worth. Such boasting sounds proceed from emptiness of desert.—It showeth more wit, but no less vanity to commend one's self not in a straight line but by reflection. Some sail to the port of their own praise by a side wind; as when they dispraise themselves, stripping themselves naked of what is their due, that the modesty of beholders may clothe them with it again.

GOOD COMPANY

Is not only profitable whilst a man lives, but sometimes when he is dead. For he, that was buried with the bones of Elisha, by a posthumous miracle of that prophet, recovered his life by lodging with such a grave fellow.

MEMORY.

It is the treasure-house of the mind, wherein the monuments thereof are kept and preserved. Plato makes it the mother of the muses. Aristotle sets it one degree further, making experience the mother of arts, memory, the parent of experience. Philosophy places it in the rear of the head; and it seems the mine of memory lies there, because there naturally men dig for it, scratching it when they are at a loss.

OF APPAREL.

Clothes are for necessity; warm clothes for health; cleanly for decency; lasting for thrift; and rich for magnificence. Now there may be a fault in their number, if too various: making, if too vain; in matter, if too costly; and mind of the wearer, if he takes pride therein.

He shows a light gravity, who loves to be an exception from a general fashion. *For the received custom in a place is the most competent judge of decency; from which, we must not appeal to our own opinion.*

It is a folly for one, Proteus-like, never to appear twice in one shape. Had some of our gallants been with the Israelites in the wilderness, when for *forty years* their clothes waxed not old, they would have been vexed, though their clothes were whole, to have been so long in one fashion.

DISTRICT OF COLUMBIA.

The following article is from the Genius of Universal Emancipation. Slavery may be abolished in this District if proper exertions are made. It is, then, the duty of every Christian philanthropist, to make every exertion in his power for this object.

Another *beginning* is made. The work of genuine "reform," in the District of Columbia, has recommenced. And it is to be hoped that it will now be persisted in to its consummation.

A meeting of the Washington Anti-Slavery Society was recently held, at which a committee was appointed to prepare a petition to Congress for the *Abolition of Slavery in the District of Columbia*. This meeting stands adjourned to the 13th of May, when the said petition will be presented for adoption. It will be immediately printed, and circulated in every part of the United States.

Our friends in other sections of the Union are requested to attend to this subject, and back our efforts to wipe from the national escutcheon *this* foul blot. We are well aware that the members of Congress will feel themselves under less obligation to answer our prayers, than those of their *immediate constituents;* we therefore urge the *voters* in every State, to second our exertions. The national legislature *will* act upon the subject when it discovers that the *voice of the people* demands it. More on this subject hereafter.

LIBERATION OF ONE HUNDRED AND SIXTY-FOUR SLAVES.

The following interesting intelligence is also from the Genius of Universal Emancipation.

The wrecking of the brig "Comet," on the island of Abaco, and the liberation of 164 slaves, shipped in that vessel, at Alexandria, D. C. for the New Orleans market is confirmed. The particulars of the case are thus stated in a Charleston paper, of Feb. 30.

"The vessel suffered shipwreck on the night of the 2d ult. on Abaco. The crew and slaves were all saved, and carried into Nassau, N. P. where they were about to be re-shipped by the owner, or his agent, for the original port of destination, when permission for this object, was refused by the officers of the Customs, at Nassau, and they have subsequently been seized by the Court of Vice Admiralty, for other disposition. The case is now under consideration by this court. How it will be determined, admits of considerable speculation. The slaves, agreeably to the laws of the United States, are of mixed character. In his relation to his owner, he is considered as property—to the laws, he is accountable as a human being. If the English laws at Nassau consider him in the former point of view they are subject to division among the wreckers, as in all other cases of property; but citizens of that place, we believe, are not permitted to hold this kind of property from its supposed incompatibility with what is termed the freedom of the English Institutions; although this practice in the West India Islands, commonly, is under the express sanction of that government. Considered as human beings, they are there enlarged and free, and the wreckers, and original owners, alike, are refused all claim upon them, in any point of view. In the mean time, many of the slaves have been suffered to escape; and without question this has been winked at by those in authority."

By later accounts from Nassau, we learn that the decision of the Vice Admiralty Court was published, and ALL THE SLAVES WERE SET AT LIBERTY. It is said that about one hundred of them were purchased and shipped by the notorious slave-dealers, Franklin & Armfield, of Alexandria; and it is added, that they had taken the precaution to get the value they set upon them *insured*. I have not yet learned at what Insurance Office this was done.

The foregoing decision is important; and it is to be hoped that it may throw another obstacle in the way of prosecuting the *infernal* traffic in human flesh along our coast, which is now carried on nearly to as great an extent as that on the coast of Africa!

PRISON DISCIPLINE SOCIETY.

We are indebted to the Boston Recorder for the following Abstract of the Sixth Annual Report of the "Prison Discipline Society."

The arrangement of the Report is geographical, and the principal topics, under this general arrangement, are imprisonment for debt, State Prisons, Houses of Refuge for Juvenile Delinquents, County Prisons and Asylums for poor and Imprisoned Lunatics.

MAINE.

In *Maine* a law was passed, during the last winter, to abolish imprisonment for debt, and to punish fraudulent debtors; which if properly executed, will save from imprisonment about one thousand persons annually.

The *State Prison at Thomaston*, Me. is mentioned with some degree of commendation as having about as many solitary cells as convicts, and a discipline by which the men are kept in silence in their cells at night, and in silence at labour during the day, thus filling up the time during the week; and as having a convenient place of worship, a Chaplain, a Sabbath school, and Sabbath school Library, and a system of instruction to fill up holy time, which is believed to have resulted in some cases of reformation.

House of Refuge for Juvenile Delinquents. It is lamented that there is none in Maine.

County Prisons. One on an improved plan has been erected at Bangor, which it is hoped may be imitated.

Asylum for poor and Imprisoned Lunatics. There is none, though the number of lunatics in the State is probably not far from 420; of whom 250 are supposed to be poor and friendless.

NEW-HAMPSHIRE.

Imprisonment for debt, and scarcity of convicts in New-Hampshire. By prohibiting the imprisonment of any person for less than $13 33, and extending the limits of the jail yard to the limits of the town, the County prisons are kept very small, the apartments in them very few, and the use made of them comparatively little. New-Hampshire is represented as a favoured State, in regard to its small prisons and its few prisoners. Some important causes of this state of things are pointed out, and the benefits resulting therefrom, to public morals. Several objections are answered to these mild and humane laws in regard to imprisonment for debt, such as that they impair credit, and evidence is produced that they have had no such effect; and it is also stated, that there does not appear to be any disposition to return to the old system and make the laws less, but on the contrary more mild and humane.

State Prison at Concord. Here, as in the County Prisons, the number of convicts is comparatively few; about an average of sixty for a course of years; which is shown by comparison with other States to be a small number in proportion to the population.

It is lamented that for want of improvements in the State Prison corresponding with those made in other States, N. Hampshire is in danger of receiving (if it has not already received) an injurious emigration of State Prison convicts. The number has not been as large for many years, (indeed never) as it has become within a few months.

House of Refuge for Juvenile Delinquents. There is none; perhaps it is not necessary at present.

Asylum for poor and Imprisoned Lunatics. There is none; though the number of poor and friendless lunatics in the State, probably exceeds two hundred.

VERMONT.

Imprisonment for debt. A law was passed at the last session of the Legislature, giving the poor debtor the privilege of taking the oath if he is judged a fit subject to take it, within two hours after judgment is rendered.—This law it is supposed, will do away about one third or one fourth part of imprisonment for debt in New-Hampshire.

It is mentioned as a subject of regret in the Report, that the same law does not contain two other simple and important provisions, one to prevent imprisonment for small debts, on mesne process, and another making it the duty of the creditor to pay the board of the debtor while in jail.

State Prison at Windsor. The new prison containing 136 cells is nearly finished and will be soon occupied.

House of Refuge for Juvenile Delinquents, and Asylum for poor and Imprisoned Lunatics. Vermont has neither; though there are many persons under 20 years of age sent to the State Prison, and the number of poor and friendless lunatics is probably not less than two hundred.—*Recorder.*

NORTHFIELD ACADEMY

OF USEFUL KNOWLEDGE, AND SCHOOL FOR TEACHERS.

The Summer Term of this Institution will commence June 7th, under the care of Mr C. HOSMER and Mr S. M. EMERY.

This School offers facilities for education, seldom found. All branches are taught here, and semi-weekly lectures are given on all subjects of literature and science, illustrated with a very full philosophical apparatus.

The Languages ancient and modern are thoroughly taught by Mr EMERY. The English department is under the care of Mr HOSMER.

The establishment of the department for the preparation of teachers particularly, although new, needs no apology. The public has suffered too long from the incompetency of beginners in school keeping, to want arguments to convince them of the necessity of such a department as this in academies. The science of teaching is not intuitive; it is not inspiration. It is entirely a matter of education—to be acquired by the same study and the same labor as are necessary in obtaining a knowledge of any art. Yet the public has hitherto been obliged to let every teacher learn at the expense of his first schools. But this evil need no longer be suffered; the proprietors are confident that they have met it, and have made proper provision for its removal. In Mr Hosmer they have a teacher who from his great experience, his studious attention to the subject of education, and his successful practice of the inductive method in his instruction, has fully qualified himself to be a pioneer in this science—and to lead the way to a more easy and perfect system of instruction, than is commonly practised by beginners in this business. The proprietors indulge the hope that the public will approve and avail themselves of this school.

This Academy is located in one of the most healthy, beautiful and quiet villages on the banks of the Connecticut. The rooms, house and play-grounds, the apparatus philosophical, chemical and astronomical, and, indeed, everything is prepared by the proprietors, and no pains or expense has been spared, to render the place suited for study, and the improvement and contentment of the students, and to make the institution peculiarly valuable. So great advantages and so much instruction are, we think, seldom offered at so small expense.

TERMS.

Common English studies $3,00 per term. For higher branches and languages an additional charge in proportion to the amount of instruction wished.

Board at the academy house, in the family of Mr Hosmer, under the immediate care of the teachers, and in respectable families in the village, $1,25 to $1,50 per week.

Per order of the Trustees.

WILLIAM POMROY, JR. *Clerk.*

Northfield, May 12th, 1831.

NEW A. U. A. TRACTS.

"Mr Tuckerman's Seventh Semi-annual Report of his ministry at large in Boston," being TRACT No. 48 of the First Series, pp. 24—Just published at the General Depository.

TRACT No 8 of the 2d Series—"A Pastoral Letter, by a Unitarian Minister," pp. 16; and

TRACT No 9 of the 2d Series—"Ejaculatory Prayer. Daily use of Scripture. By Joseph Tuckerman." pp. 16. are also just published.

TRACT No. 10 of the 2d Series—"On Revivals, by Jonathan Farr," will be published on Tuesday morning.

GRAY & BOWEN,
May 21. No. 141 Washington Street.

PERKINS' ADDRESS. Just received and for sale at this Office, "A Serious Address to the Presbytery of Oneida, on the manner of conducting the late Revivals within their bounds." By EPHRAIM PERKINS. May 14.

POLYGLOTT BIBLE. *The English Version of the Polyglott Bible*, containing the Old and New Testaments with the marginal readings: together with a copious original selection of references and parallel and illustrative pasages. A most beautiful pocket companion containing upwards of 60,000 references. This day received and for sale by

RICHARDSON, LORD & HOLBROOK.
May 21.

THE TIMES OF THE SAVIOUR.

Just published by L. C. BOWLES, No. 124 Washington Street, "The Times of the Saviour." By Harriett Martineau. Reprinted, after Revision from the English Edition. Contents—"The Hope of the Hebrew Leper in Death—Songs of Praise—The Wilderness Gladdened—He is Risen—The Hour of Rest—Alas that Mighty City."

Extract from the "Notice by the American Editor."

The little volume of which this is, with some variations, a reprint, was published in London the last year. It came from the English press under the title of 'Traditions of Palestine;' which has been changed as less suitable than that which appears on our title-page.

These stories may not please others as much as they have gratified the few persons who have had an opportunity to read them. They have been reprinted without any personal knowledge of the author or her family, and solely from the belief that they exhibit in a just light the agitation produced in the minds of the Jews, by the wonderful works and preaching of Christ. Comparatively few readers of the Gospels consider the nature or extent of this agitation. The brief and simple histories of the evangelists, while they contain enough to lead one of diligent or inventive habits of thought into an inquiry concerning the effect of our Lord's ministry upon a state of public and private feeling so peculiar, as that which prevailed in Judea and Galilee during this period, yet offer only incidental allusions, which many persons might not notice, and more would neglect to use as hints to imagination. It may surprise us that attempts similar to the present have not more often been made, to bestow upon the sacred narratives that interest, which, apart from their spiritual truths and momentous facts, might be derived from a view of the condition of society in 'the times of the Saviour.' Miss Martineau has sketched some scenes descriptive of this state of things with equal taste and skill. They are lightly, but distinctly and faithfully drawn. Her caution in restraining her hand from the person of 'the Teacher,' cannot be too highly approved. She desists from her work when there is occasion to introduce him into immediate view; it would have been fatal to its excellence if she had made him the subject of fictitious description.

English literature is poor in the department to which works of this class belong. This is but an humble contribution; yet it may give both instruction and pleasure to many who have passed the years of childhood. To the young reader it will probably be an acceptable present. May 29.

UNITARIAN SUNDAY SCHOOL BOOK STORE.

The subscribers having frequently had occasion to furnish a complete list of the most approved Manuals for Sunday Schools, to those at a distance from the city, hereby give notice to all their friends, that in this advertisement will be found the exact titles of all Manuals used in such schools.

Field's "Series of Questions, comprising the History of the Four Gospels, and the acts of the Apostles, with reference to the Scriptures instead of Answers," arranged by Rev. J. G. Palfrey, Boston.

"Questions on select portions of the four Evangelists; by Joseph Allen, minister of Northboro', Mass."

"Questions on the Bible of the Old and New Testament; for the use of young persons. In two parts."

"Bible Biography for Sunday Schools, and other Schools, Families, &c."

"An Abstract of the Bible History, with a scheme of Scripture Chronology, and Questions for Examination."

"A Catechism in 3 parts, compiled and recommended by the Ministers of the Worcester Association, in Ms."

"Geneva Catechism," first part—do 3d part.

"An Introductory Catechism. By Lant Carpenter, D. D."

"Sunday School Hymn Book," in 4 parts, approved by the Boston Sunday School Society. Do. 1st part separate—containing Hymns for Worship.

"Hymns on Cards"—do. on Sheets—just published.

"Forms for the Devotional Exercise of Sunday Schools." By a Pastor.

"The Youth's Prayer Book." "The Child's Prayer Book."

"A Catechism of Natural Theology," By Rev. J. Nichols.

The above Manuals together with a great variety of New Books for Sunday Schools, may be found at the store of

WAIT, GREENE, & CO.,
PUBLISHERS,
April 30. 6tis. 13 Court Street.

SUNDAY SCHOOL MANUALS,

Recently published by GRAY & BOWEN, No. 141 Washington Street, Boston.

I. Questions on Select Portions of the Four Evangelists, with references to the Scriptures for answers. By Rev. Joseph Allen, Northboro', Mass. This work is accompanied by a map of Palestine, with a series of Questions. Price 20 cents.

II. Questions on Select Portions of the Four Evangelists. *Part Second.* Comprising the principal discourses and parables of our Lord. Designed for the higher classes in Sunday Schools. By Rev. Joseph Allen. Price 20 cents. (This work together with the one above comprises a connected view of the life and instructions of Jesus Christ.)

III. An Introductory Catechism, by Dr Carpenter and also a Catechism of Scripture names, by Dr Watts. Price 6 cents.

IV. Field's Questions on the Gospels adapted to Carpenter's Harmony. Price 25 cents.

V. Questions on Sacred History, with References to the Scriptures, in Fiftytwo sets, one for each Sunday in the year. (These are printed only on one side of the sheet, so that they can be cut apart, and each set used separately.) Price 6 cents.

VI. The Young Child's Prayer Books, Part I. and II., for the use of Children under ten years of age.—Part I., Price 6 cents. Part II., Price 8 cents.

VII. The Child's Prayer Book, for Children between ten and twelve years of age. Price 12 1-2 cents.

VIII. The Youth's Prayer Book, for young persons between twelve and fourteen. Price 16 cents.

☞ Most of the above books are now in general use in the Sunday Schools of this city and vicinity. To those who purchase by the quantity a discount will be made. 4t. May 21.

This DAY PUBLISHED by GRAY & BOWEN, No. 141 Washington Street,

Questions on Select Portions of the Four Evangelists. *Part Second*, comprising the principal Discourses and Parables of our Lord. Designed for the higher classes in Sunday Schools. By JOSEPH ALLEN, minister of Northborough, Mass.

This manual consists of questions on the moral, and preceptive portions of the Four Evangelists; and, together with the first part published the last year, comprises a connected view of the life and instruction of Jesus Christ. The author has endeavored, with what success the public must decide, to construct the questions in such a manner as to elicit, or to suggest, the meaning of the more difficult texts; yet not so as to dispense with the necessity of reflection and study on the part of the scholar, or of occasional aid on the par of the teacher. May 21.

VALUABLE TRACTS FOR UNITARIAN SUNDAY SCHOOLS.

WAIT, GREENE & Co. 13 Court Street, give notice to all persons connected with Sabbath Schools, that they have this day purchased all that remain of the several editions of the tracts published by the "*Christian Tract Society*," and that they will be sold very low to Sunday School Libraries, &c. Among the great variety of these very popular tracts, are the following:

"William's Return, or good news for Cottagers."
"Friendly Advice to the Unlearned."
"The History of Elenor Williams."
" do. Edward Allen, the patient man."
"Twin Brothers, or good luck and good conduct."
"The Orphan Sisters."
"Village Dialogues in several parts," &c. &c.

W. G. & Co. have on hand, prepared for Election week, an extensive assortment of Sunday School books and manuals. Accommodations will be provided at their store for Ministers from the country.

May 21. 3t.